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The Impact of the Values of Islamic Religiosity to Islamic Job Satisfaction in Tasikmalaya West Java, Indonesia, Industrial Centre

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Abstract

The purpose of this study was to determine, analysis the impact of the values of Islamic religiosity on Islamic job satisfaction in Tasikmalaya West Java, Indonesia, industrial centre. Analysis is using ordinary least squares with 359 employees that work with small and medium businesses in the embroidery industry. The results showed that the values of Islamic religiosity are significantly positive impact on the Islamic job satisfaction on small and medium businesses in embroidery industry. It means needing to internalization the Islamic values in work place in order the employees feel material and spiritual satisfaction together.

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Keywords: values, Islamic religiosity, employees, Islamic job satisfaction.

1. Introduction

1.1 Background of the research

Tasikmalaya city is one area in West Java has a nickname as the Religious City. This is based on the field facts that Tasikmalaya has many formal and informal religious educational institutions. In Tasikmalaya, there are many boarding schools that offer traditional education system like traditional and modern pesantren as an education system. An education system that combines traditional and modern concept of boarding schools has formed more

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independent individual character, so it is not surprising that in Tasikmalaya there are a lot of SMEs which are engaged in various kinds of sectors. Embroidery is one of craft sectors that occupied by Tasikmalaya society. There are around 35% embroidery of 3726 business units in craft sector which are spread over 10 districts, most of them are in Kawalu district. Religious environment has contributed to the formation of the religious attitude of Tasikmalaya society. Amaliah and Westi Riani study (2011) showed that society Tasikmalaya who engage micro businesses are better to adhere to religious values and norms in conducting their business activities. It means that the values of religion have been implemented in their work activities. However, this is still a big question whether the behaviour of Tasikmalaya people will be the same when they were as employees of a company. Can the values of religiosity which is included in their believing can provide the highest job satisfaction in their work in workplace?

1.2 Problem Statement

Research on job satisfaction in Islamic values context is still very rare. The researchers focused more on job satisfaction in the conventional economic concept. Literature study showed that there are significant differences about Islamic and conventional economics job satisfaction concept. Job satisfaction in conventional economics concept is a sense of excitement that is felt by an individual because it reached his expectations (Sutrisno, 2010). The happy feeling happened because the many material needs were achieved in his work, while Islam considers job satisfaction is only one part in the overall goals of human life. Islam puts job satisfaction is a small part of the joy because the true satisfaction will be felt by an individual when a man reaches both his goal in the world and in the Hereafter (Falah). This is confirmed by the statement of Imam Al-Ghazali (2011) that a man would reach the highest satisfaction when he able to imitate God's nature such as compassion, love, honesty and others (Sudarsono, 2010). Muafi (2003), Ghozali (2002), Salih, (2000), Beehr, Johnson and Nieva (1995), Beit Hallahmi, B & Argyle (1997), Nizami in Ancok (1995) found that religious value not only influence work output but also the quality of life of an individual. It means that an individual who has a balanced life both materially, non-material and spiritual, will feel the highest satisfaction.

1.3 Research Questions

How can the influence of Islamic religious value against Islamic job satisfaction of employees working in Tasikmalaya embroidery industry?.

1.4 Research Purposes

To test the influence of Islamic religious values against Islamic job satisfaction of employees working in the embroidery industry Tasikmalaya

1.5 Scope of Study

This study is focused on the exploration of Islamic religious values in the work that is directly derived from the Koran and the hadith the Prophet and the implications for Islamic job satisfaction, and Islamic job satisfaction concept derived using the concept of happiness (Falah) of the ideas of Imam Al-Ghazali. The values of religiosity in the work is based on the thought Antonio (2012) and Qardhawi (1997: 110). Meanwhile, Islamic job satisfaction is based on the idea of Imam Al-Ghazali (2011) and Bahrom Mohammed (2014).

2.1 Definition of religiosity values

In religious studies often distinguish between word religion with religiosity. Religion is religion. While religiosity is more directed at the appreciation of the quality and attitude of a person's life based on religious values that become beliefs. Religiosity more emphasis on the substance of the noble values of religious and tend to turn away from religious formalities (Ghozali, 2002: 3). Further Hidayat (2012: 28) says that religiosity tends to be

appreciative of the noble values of religion even in a container other religions. Instead it will feel disturbed by various forms of religious formalities excessive, since it would eliminate the development of moral values and religious spiritual. Mokhlis (2006) defines a person's religiosity is the level of commitment to his religion. While Asraf (2014) explain religiosity is one's attitude towards religion in general, not just one aspect only of religion, but also the intensity of one's way to become a religious. More specifically, religiosity is individual to live, internalize and integrate the religious norms into the self so that it becomes part of the conscience and personality. Thus, religiosity include circumstances contained in the one who encouraged him to think, behave and act in accordance with the teachings of his religion.

In Islam, the main source of value is God and man. The value that comes from God is the teachings of the goodness contained in the scripture in which the word of God is absolute, but the implementation of the word in the form of behaviour is relative (Sauri, 2008: 24). There are several terms kindness according to the Quran, those are haq and ma'ruf. Haq is the essence of good and right according to God. It means, well and true according to what comes from God. The truth that comes from God is a set of values and norms of life that are generally arranged in the word of God and a real example of the Prophet. While the value that comes from human nature not absolute and grow based on an agreement between people. This value will continue to evolve towards more advanced and higher. These human values need to refer and aligned with the values that come from God (Sauri, 2008: 24).

2.2 Definition of Islamic job satisfaction

In the context of conventional economics, job satisfaction is defined as an emotional reaction as a result of the impulse, the desire, guidance and expectations of employees associated with the realities perceived by employees. Or a comparison between the expectations and desires with really felt by employees in the workplace (Sutrisno, 2010: 74). This emotional reaction can be positive and negative depending on the achievement of the expectations and desires. If the expectations and desires many achieved then an employee will feel job satisfaction. Conversely, if a lot of hope and desire is not achieved then the employee will feel dissatisfaction in the workplace. Conventional economic definition of job satisfaction and Islamic job satisfaction slightly difference. Baharom et.al. (2014: 74-84) reveal Islamic job satisfaction is a feeling of happiness obtained before, during and after doing some work, based on the faith that doing the work is an act of piety, and do to please God. Happiness itself is a delight and inner and outer peace. It means that Islamic job satisfaction is a feeling happy and peaceful inwardly and outwardly perceived by someone as much hope and desire is achieved in the workplace (Indonesian Dictionary, 2013). In this case, desires and expectations are not only the material, but also moral and spiritual religion. Furthermore, Anhar (2013: 30) expresses happiness is the highest possible satisfaction of an individual. Happiness is not only the fulfilment of material needs, but also moral and spiritual religious needs. In this case, happiness is not the same as joy or pleasure. Happiness is a lasting condition and not a feeling or emotion that passes (Prodjo, 1999: 7). Happiness gives peace and tranquility shadow which more sustain. That is why, some people identify happiness with the virtues of sustain, as revealed by Allah in the Al-Kahf : 18, which reads: "A treasure and children are life's jewelry. However, sustainable goodness is bigger reward with your Lord and be worthy of hope. "Happiness is a wholly spiritual power in man which is not only higher than the intellectual power but also go beyond the emotions and feelings (Bagir, 2013: 7 -8).

Islam combines the life of the world and the hereafter in a balanced manner as described in the Quran (Al-Ankabut : 64) and (Al-An'am : 32) and the prayer that always beg by the Prophet. God has equipped human life by two main things, those are both physical and spiritual, in which both of these have their respective purposes. Physical need consist of food, beverages, jewelry, beauty, and others (satisfaction of material). While the spiritual need of peace, serenity, compassion and love (social and intellectual satisfaction). *Sufis* affirm that human nature is spiritual. A spiritual virtue is estuary. Physical happiness relies heavily on spiritual happiness. Whereas spiritual happiness is not tied to the outside of the human's physic. As the core of life, the spiritual should be placed at a higher position. Entity that does not have a spiritual will always demand the fulfilment of the needs of low animal. Spiritual must be released from the bonds of love of the animal that is the fulfilment of lust and worldliness. The human heart is filled with love of the world will always be restless, dissatisfied and unhappy. For the fulfilment of spiritual needs, humans need religion as a source of life and moral values as a guide of life. With the fulfilment of

this requirement then an individual will get Islamic job satisfaction. Furthermore, Imam Al-Ghazali (2011) revealed the highest satisfaction will be enjoyed by an individual when he can do loving, compassionate, forgiving preferred properties of God as patience, honesty, piety, sincere in religion and so on. Al-Ghazali sees the source of man's goodness lies in spiritual cleanliness and taste familiar to God. In this regard, Imam Al-Ghazali did not deny that the property is one of the things that can be a happy man, but not the main goal of human life. Therefore, Imam Al-Ghazali put the treasure at the end and the religion of the objectives of sharia at the first (maqashidsyariah).

2.3 Correlation between Values of Religiosity and Job Satisfaction

A few modern psychologists have focus on studies of human and spiritual dimensions of basic needs at a high level. In fact, these needs have accrued the most important and highest exaggerate the whole of God's creation of man from another (Najati, 1982; Muafi, 2003: 6). Truly religious spiritual needs of human nature, the modern psychology experts should also pay attention to spiritual values with deep religious, embed and develop the foundations of human morality. Theological beliefs that rooted in religious teaching have a positive impact on job satisfaction for its adherents. Nizami in Ancok (2011: 70) found that devout religious workers have the state of mind and body are balanced, so it will affect the work. Furthermore, Sholeh (2000: 303), discovered the importance of prayer tahajud to increase endurance immunologic response changes. A healthy body will be immune to the disease share. The effect employees will work more productively and the results will be more job satisfaction while in tow. Beehr, Johnson and Nieva (1995: 5), concluded that the observance of religion (religiosity) also relates to the quality of life. Some social survey showed that the active adherents of religion are more satisfied with their life overall than religious adherents are not active. Religion and spirituality have a positive influence on the behaviour of its employees work. The existence of a good friendship with fellow believers can provide social support that leads to increased happiness and mental health also improves performance (Mitroff, Ian I., Elizabeth A Denton, 1999: 83).

2.5 Hypothesis

2.5.1 The influence of religiosity on Islamic job satisfaction

A good understanding of Religiosity of an individual will be implemented in their attitudes and behavior in performing various activities including in their working life (Mitroff and Denton (1999), Weaver and Angle (2002), Amaliah & Westi Riani (2011) and Amaliah (2014). Attitudes and behaviour will be stained by religious values that they understood. The belief that work is worship and a part of God commands, employee will be working earnestly. Therefore, a high understanding about religiosity will be correlated with attitudes and behavior, social life and work outcomes .

H1: There is a positive and significant relationship between the values of Islamic religiosity with the level of Islamic job satisfaction

3. Research Methods

3.1 Types and Methods

Type of the research is deductive qualitative with field survey methods.

3.2 Sample, Research Instrument and Variable Measurement

According to the Department of Trade and Industry, (Cooperatives, Small, Medium Enterprises) Tasikmalaya, There was 1317 units embroidery business with a number of workers absorbed in this sector as 10380 people in 2012. This population is spread over 10 districts in the city. According to Isaac and Michael Table, at the 10% error rate, then be determined sample of 370 employees who work in the industry embroidery (Sekaran, 2010; 295). The number of respondents is determined proportionally of 10 districts in producing embroidery. Employees were selected for this study is employees who work at the cutting, sewing, computer embroidery operator, embroidery

designs and secretary. The questionnaire was developed by using scale 5 Likert with a value of 1 strongly disagree and 5 strongly agree. The values of religiosity in the work developed in the 9 items with questions based on the thought Antonio (2012) and Qardhawi (1997: 110). Meanwhile, Islamic job satisfaction revealed in 17 items with questions based on the idea of Imam Al-Ghazali (2011) and Bahrom (2014).

3.3 Data Analysis

Ordinary Least Squares (OLS) was used in the research to process data

4. Data Analysis and Hypothesis Test

4.1 Respondents Characteristics

The number of questionnaires distributed to respondents as many as 370 units, but only 359 people who meet the criteria and 11 questionnaires rejected because not all items are answered and there was some respondents did not meet predetermined requirements. Employees are working permanently in the embroidery business, designer of computer images and are not employees of the employment order system were used as respondents.

Table 1. Respondents Characteristic Embroidery Industry Employees

No	Gender	Age	Education	Experience	Turnover	
1	Men (83.99%)	15-19 (15.8%)	Elementary School (31.5%)	< 1 year (29.9%)	1 Year 2x	1 Year 3x
2	Women (16.01%)	20-24 (35.3%)	Junior High School (48.7%)	1-3 years (47%)	35.3%	20.7%
3		25-29 (18.1%)	Senior High School (19.2%)	4-6 years (12.1%)		
4				> 6 years (21%)		

Source: primary data

4.2 Model Test to Hypothesis Testing

H1: Religiosity value has a significantly positive effect on Islamic job satisfaction

The results of estimation model shows that at 95% confidence level, religiosity value statistically significant partial effect on Islamic job satisfaction Islamic on employees who work in embroidery industry. To conduct classical assumption test, then tested autocorrelation by observing the value of Durbin Watson. From the estimation results obtained DW value of 1.77. With 5% of the obtained alpha = 1.65, dL and dU = 1.69. Having compared the DW is in the region there is no autocorrelation. To see the problems of multicollinearity then use the value of R^2 . From the results obtained estimated value of $R^2 = 0,324$. According Gujarati if the value of R^2 is smaller than 0,56 then there is no problem multicollinearity. To examine the problem of heteroskedasticity and linearity, by looking at the level of significance value. From the estimation results obtained significance value greater than 0.05, it means that the model of Islamic work satisfaction is free of heteroskedasticity problem (Gujarati, 2010). R^2 values in this study for 0.324. It means that the variation of the dependent variable explained by the independent variable of 32.4% and the rest is explained by variables that are not included in the model.

Table 2. Summary Test Model Islamic Job Satisfaction

Model	Std Error the Estimate	F Change	DF ₁	DF ₂	Durbin Watson	Collinearity	
						Tolerance	VIP
Religiosity	0.48349	171.557	1	358	1.774	1.00	1.00

Source: SPSS Output

4.2 Discussion

H1: The effect of Religiosity Value on Islamic Job Satisfaction

The value for variable values of religiosity is significantly 0.00. It means that the value of Islamic religiosity partially significant effect on Islamic job satisfaction on the employees who work in embroidery industry. The correlation between job satisfaction values with Islamic religiosity value is 0.483. In other hand, when an employee understanding of the values of religion are becoming increasing so employees feel about satisfaction in his work can be increased. Findings of this research indicate that employees understand the true meaning of the work (the meaning of job), in which the works are not only significant as a source of livelihood but also meaningful as call religion (the religion calling) which will give him inner satisfaction. According to the Ikhwan as-Safa (Sudarsono, 2010) in order to live a happy life (the highest satisfaction) it must achieve a level of moral life that is able to break away from dependence on the material. Man must cultivate a sense of love to arrive at a certain point. Believing without effort, knowing without doing is meaningless. This means that religiosity knowledge does not just end with knowing but must be implemented so that people can feel the sweetness of faith. Patience, steadfastness, gentleness, compassions, fairness, gratitude, prioritize virtue and happy to sacrifice others should be the character of each Moslems employee. Moreover, Imam Al-Ghazali (2011) also revealed that the source of the highest satisfaction for an individual is when the person concerned is able to know God more closely. A very strong belief that God exists, God is the only protector, God is the giver of sustenance true, would erode all the doubts and fears of people in the world live their lives. Believe that everything is going to give him the serenity and peace of heart that ultimately the individual concerned will feel the highest satisfaction. Allah has described one of the highest key of satisfaction in the Qur'an An-Nisa: 146 which reads: "Except those who repent and make amends, and hold fast to the religion of Allah and sincere (working on their religion) because Allah together with people of faith and the future God will give believers a great reward. "

In this respect, sincerity is a key for an employee to get the highest satisfaction on any what he has done. Without sincerity, an employee will feel anxiety and restlessness in his life. The material is not necessarily going to give him a lot of satisfaction if the heart of the person concerned is not sincere and not clever grateful. Though God has promised to man to provide greater enjoyment if he grateful as described in Quran Ibrahim can be read: "..... Except they thankful, I would add nikmat to you, and if you deny, verily My punishment is severe."

The findings of this study are consistent with findings Elci (2007: 97-120) that values religiosity positive and impact significantly on the orientation of the hard work and work ethic (McClelland, 1961; Simmons, 2005; Weaver & Angle, 2002: 79-97). They made hard work as a form of self-sacrifice for the Lord. An understanding of the values of religiosity can reduce the tendency of employees to leave the company (Hassan et al, 2014: 120-125). Ghazali, (2002: 01-17) found values of religiosity positively effect on organizational commitment, job involvement, job satisfaction and productivity. The religiosity people were more open in the workplace and more committed to religion. The person concerned will feel the satisfaction in the work and the level of work productivity also increased. Sulistiyo (2011: 252-270) and Amaliah (2013) found values of religiosity were positively correlated with the employees performance. Confidence works are religiosity order to encourage employees to make hard work as his work ethic. The result of hard work gave birth to high work performance. Beehr, Johnson and Nieva (1995: 3-25); Salih (2000: 303-310); According to interview that has been done with employees who have worked more than 5 years revealed a number of reasons that employees prefer to work in the same company. The reasons consist

of:

1. Employees have a very good relationship with the business owners. Employees feel that the company has helped and care to his family.
2. The company has financed their household, so even if prices continue to rise they never lacked. Companies often give a helping hand to the family.
3. Companies often remind their employees to carry out the obligatory prayers. At the time of prayer time has arrived, the owners often ask any employee to break all perform the obligatory prayers. This condition makes them prefer to loyal to the company, do not want to switch to others. They have perception that the other places can't warrant their worship.
4. The Company separates dormitory male and female. Employees feel happy if dormitory men and women are separated so that they feel free to move.
5. The Company regularly organizes recitation. Recitation held in the company every week or every month have helped them out of a feeling of stress.
6. Company frequently gathering and coffee break. It's actually very simple activity but can melt a relationship between the owner and the employees.
7. Company makes the rules that employees can work the same place with their spouses, so that employees feel happy to be able to supervise and protect each other. Togetherness with the spouse more values than wages.
8. The business owners are well integrated known about religion, it caused the employees feel that the work is conducive to work. Employee satisfaction is not only the pursuit of material (high wages), but also moral and spiritual satisfaction in the workplace.

5. Conclusion

According to the results of statistical and hypothesis testing, the research hypothesis is accepted where religious values significantly positive effect on Islamic job satisfaction. A good understanding of the values of religion make an employee get job satisfaction both materially and spiritually. Feelings of gratitude, as well as to understand the meaning of work in the industry to make an official looking embroidery work not only to earn a living but also as a form of his obligation to God.

6 Research Implications

6.1 Theoretical Implications

Islamic job satisfaction theory is adopted from Imam Al-Ghazali happiness concept, assuming that the goal of human life in this world is to attain happiness in this world and in the Hereafter (Falah), so satisfaction in Islamic perspective is the pleasure and the outer and inner tranquility that can be enjoyed by either in an individual's life and in the hereafter.

6.2 Managerial Implications

To increase the influence of the values of Islamic religiosity on job satisfaction is the company must provide a dignified treatment to employees, a sense of caring, familial and social justice. The positive characters will build confidence high for employees. The effect of employees will feel the satisfaction in the workplace.

7. Limitations and Future Research

It is needed to search further about the theory of Islamic job satisfaction with direct reference to the Quran and the f the Prophet Muhammad as well as further excavation of the thought of Muslim scholars in order to obtain Islamic work satisfaction theory.

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